

In the Name of Allah, the Most Gracious, the Most Merciful

# Al-Haqq الْحَق

And say, the truth has come and falsehood has departed. Indeed is falsehood (by nature) everbound to depart (Qur'an 17:81)

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## Achieving Goodness Essence of Islamic Work

Muslims in Malawi equally enjoy with their Christians counterparts, the freedom of worship, which eventually breeds the freedom of forming diverse types of associations, forums, organizations, institutes, and many other groupings all characterized as faith-based.

Nonetheless, the question could be do Muslims in Malawi need more Islamic organizations and associations? Do the numbers of such blocks enhance the development of Islam, or what is needed is the intensification of Islamic work within the existing branches of Muslim organizations and associations?

Whatever scenario, Muslim activism in Malawi may take, the guiding principle should always be 'achieving goodness' and avoiding harm. Avoiding harm has priority over potential benefit. Whatever actions we take, they should be marked by sincerity (Ikhlas). Remember that we are doing to be rewarded by Allah *Ta'ala*. Therefore sincerity is prime when we engage in Islamic work.

While numbers is the sign of growth it will remain retrogressive if such numbers is not meant to achieve goodness and as much as possible avoid harming already achieved harmony and goals meant for goodness of Islam and Muslims in Malawi. Unity and coming together are among the basic principles of Islam.

In order to achieve the unity of the *Ummah*, Islam urges us to adhere to the *Qur'an* and *Sunnah*. It is believed that blessings of Allah are with the group. Allah *Ta'ala* has enjoined coming together for all acts of worship in order to achieve this unity. Therefore achieving goodness is the essence of Islamic work. Let those involved in Islamic work embrace sincerity to avoid creating harm.

### **Qur'an 8: 46**

And obey Allah and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allah is with the patient.

### **Hadith**

The Prophet ﷺ said: Whoever is patient Allah will bestow patience upon him, and no one is ever given anything better and more generous than patience. (Bukhari)

**Islamic Information Bureaus are Islamic libraries. Currently it operates in 3 districts: Lilongwe, Balaka and Blantyre. These are public libraries where Islamic information and knowledge can be sourced. This month hot issue on our marriage discourse is: A Muslim woman takes the challenge and courage of proposing a Muslim man. Details for both IIB's and the marriage discourse are covered on page 4**



**Zakaah  
Nisaab  
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## Fortress of the Muslim

### Invocation When Tragedy Strikes

Innaa lillaahi wa innaa ilayhi raaji'on, Allaahumma'-jurni fee museebatee wa'akhlif lee khayran minhaa. (We are from Allah and unto Him we return. O Allah take me out of my plight and bring to me after it something better).

### Invocation When Placing The Dead in a Grave:

Bismillaahi wa 'alaa sunnati Rasoolillaahi. (With the Name of Allah and according to the Sunnah of the Messenger of Allah.

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**Modern lifestyles hinders spiritual upbringing of children. How can the parents deal with children when they are heedless about prayers (*Salaah*)?**



Prayer is very important matter in Islam, as it is the foundation of religion, the means of success and a sign of piety (*Taqwa*). With regard to the means of disciplining children and raising them with the prayer may be summed up as follows: (1) It is essential that there be a real life example, in parents being keen to offer the prayer on time and regularly. (2) The father should be very keen to take his sons to prayer and the mother should be keen to tell her daughter to pray regularly. (3) Offering moral and material support. (4) The parents should never tire of reminding the children of prayers and never despair of their children being guided.



**As a way of life Islam also tackles business issues. What *Dua* supplicate during prayers for my business to succeed?**



The Prophet ﷺ used to say after *Fajr* prayer: *Allahumma Inni As'aluka Rizqan Tayyiban Wa'iliman Naafi'an Wa'amalan Mutaqabbala* (O Allah, I ask You for good (*Halaal*) provision, beneficial knowledge and accepted good deeds). This *Dua* is general in meaning and includes earnings from business as well as farming, employment or manufacturing. This is how the *Sunnah* is in *Dua* that are concise in wording and comprehensive in meaning. But it is *Mustahabb* for you to ask Allah *Ta'ala* for what you need by name using whatever simple words and phrases Allah *Ta'ala* enables you to say.



**The best method to seek guidance from Allah *Ta'ala* when we fail to decide on what to do between two issues is to perform *Istikharaah*. When should it be performed?**



You can pray *Istikharaah* as much as you want until you finish the task or mission you are doing *Istikharaah* for. Nothing has been mentioned in the *Sunnah* regarding the best time for this *Salaah* to be performed.



**Paying *Zakaah* is an obligation for those in possession of the threshold. Is paying *Zakaah* not due when one is in debt?**



Debt does not mean that *Zakaah* is waived. If a person owns the minimum threshold and one *Hijri* year has passed, he must pay his *Zakaah*, even if he owes a debt that brings his wealth lower than the minimum threshold. But if he pays off his debts before the new *Zakaah* year begins, and his wealth falls below the minimum threshold, then he does not have to pay anything.



**I get angry quickly and I cannot control myself when I argue with anyone. What are the ways and means of avoiding this?**



It is forbidden for a Muslim to get angry. The means include: (1) Remembering Allah, which should make him fear Him. This fear will motivate him to obey Him, so he will resume his good manners, at which point his anger will fade. (2) He should get out of the situation he is in, so that his anger will dissipate.

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**What is the ruling of using interest money received from the bank accounts to fund charitable organizations as well as giving it to the poor and the needy directly?**



The quick word is that it is permissible to accept the interest money from your bank accounts and distribute it to the poor and the needy, Muslims and non-Muslims. It is wrong to leave it in the hands of payers (conventional banks) because they are professional *Riba* dealers. The interest given is treated as a property that has no owner which then must be given to the poor and needy rather than wasted.



**Of late I have realized of my short comings. What should I do to become a more active Muslim?**



This question is an indicative of sincere desire to improve your faith. This indeed is the first and most important step. Our aspirations and dreams are extremely important; if we follow them up with enough concentration and necessary action, they will become realities for us. Man can only claim as his own what he strives for. Actions are by intentions. Everyone gets what he intends. So cherish sincere intention, and develop them into a new reality for you. (1) Knowledge is the first prerequisite of proper Islamic life. (2) Nurture the habit of making *Zikr* (remembrance of Allah). Through *Zikr* you can always enjoy the divine grace and become protected against temptations. (3) Take care of your time. Time is the essence of life. (4) Join hands and cooperate with others in doing good works as much as you can, and thus turn yourself into an instrument of goodness leaving behind you a legacy of goodness when you die.



**Sometimes we supplicate without focus. How can our daily supplications be rejuvenated?**



*Dua* (Supplications) to Allah is the essence of *Ibaadah* (Worship). Indeed, it is a demand of Islam. The Prophet ﷺ has exhorted us: *Allah is angry with him who does not ask [anything]*

*from Him.* (Tirmizi) Each of our *Duas* must capture the spirit of our goals and ambitions. We must offer them with humility and sincerity. It is important for us to observe the etiquettes of *Dua* so that we may derive maximum benefit from them as follows: (1) Seek out the blessed times of prayer. (2) Seek out the blessed moments for prayer when the heart is receptive and tender: immediately after the five daily prescribed prayers; between the call to prayer (*Azaan*) and the final call (*Iqamah*); when breaking fast; when rainfall occurs; and when bowing down (*Sujud*) in prayer. (3) Face the direction of Makkah. (4) Voice supplication in a moderate tone that is neither too loud nor too soft. (5) Prayer need not be said in a forced rhyme prose. (6) Implore Allah with humility and reverence. (7) Be fervent in prayer and optimistic of the answer. (8) Repeat request, preferably three times. (9) Begin supplication with the mention of Allah *Ta'ala* and entreat Allah *Ta'ala* to send His Blessings and Peace upon our beloved Prophet Muhammad ﷺ



**It is recommended for a Muslim to have a Will written when he is in good health. What are the categories of Wills in Islam?**



Wills are of two types: Obligatory Will, in which a person explains what he owes and what is owed to him of rights, such as a debt, loan and items entrusted to his care; or rights that he owed by other people. In this case the will is obligatory to protect his wealth and to absolve himself of responsibility. Recommended will, which is purely voluntary, such as a will in which a man bequeaths one third or less of his wealth to a relative who is not an heir.



**Is it permissible to rent a building to a non-Muslim?**



There is nothing wrong with renting a house to a non-Muslim for him to live in, but is it not permissible to rent it to anyone who is going to use it for sinful purposes such as if he is going to use it as a house of worship or a venue for sinful activities and so on.

The Messenger ﷺ said: Whoever does Ghusl then comes to Friday prayer and prays as much as Allah decrees for him, then listens attentively until the Khutbah is over, then prays with Imaam, will be forgiven for his sins between that and the next Friday and 3 more days. (Muslim)

## Marriage Discourse

**Q: I separated from my husband and got engaged with another man. While the divorce papers were being finalized, I and the other man became intimate and now I'm pregnant. My question is: When can I marry him?**

**A:** It is very important to remind you of *Tawbah* (repentance) and the conditions of repentance. Separation is not considered *Talaaq* (Divorce). However, if you mean that he divorced you then you are considered divorced. This comes with one condition which is that your husband does not return you back until the end of the *Iddah* (waiting period). The *Iddah* is three periods (menstruations) after issuing of *Talaaq* (Divorce). If you have already finished the *Iddah*, then you can marry the new man according to *Shariah*. However, it is not recommended to marry another man while observing process of divorce.

**Q: I am a religiously committed Malawian girl, but I have a problem. My fiance refuses to let me wear *Hijaab*. I am wondering whether I should go ahead with the marriage or reject him?**

**A:** Our advice to you is to heed the command that Allah *Ta'ala* has given to all people, the earlier and later (generation), advice that combines the best of this world and the Hereafter. Allah *Ta'ala* says in the Noble *Qur'an*: *And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allah, and keep your duty to Him.* (4:131) What goodness can there be in this world if it involves the wrath of the Lord, may He be exalted? The Prophet ﷺ told men to choose a wife who is religiously committed, and told women and their guardian to choose a man who is

also religiously-committed. The man who prevents his wife from wearing *Hijaab* is not a man of good character or religiously committed who deserves to be married.

**Q: I was involved in a relationship with a woman, but we did not cross the limit. Our intention was to marry. The woman wanted to leave her husband. I want to rectify this sin, which I have committed. What should I do according to Islam?**


**A:** You have committed a major sin by developing relations with a married woman. To get close to a married woman is loathsome, disgraceful in Islam, and is a most heinous sin that brings the wrath of Allah. The woman involved in this relationship is guilty of an even greater offence because she has not only betrayed the trust of Allah but also the trust of her husband. As a Muslim, you must immediately put to an end to this most heinous sin and never return to it. You must, therefore, sincerely repent to Allah by earnestly seeking His forgiveness. Repentance is not complete unless you have a deep feeling of regret and sorrow for the violation and disobedience you have committed.


**Q: Can a Muslim woman take a lead in proposing to a Muslim man?**


**A:** It is permissible. However a Muslim woman should be careful not to be deceived by the appearance and end up wrongly choosing a man to marry. Having stated this, there are several points that a proposing woman should keep in mind. She should select a righteous match-maker, whom she may use as a middle-spokesperson. She is not allowed to sit in privacy under the pretext of proposing etc.


## Islamic Information Bureau Highlights


- Islamic Information Bureau, through Youth Desk is scheduled to organize Muslim girls camp under the theme "Be a Change". The camp will take place at Blantyre Islamic Mission (Chadzunda)
- Islamic Information Bureaus in Limbe, Balaka and Lilongwe is still stocking the Mudd cup. Collect one at your nearest Islamic Information Bureau. Mudd is a Prophetic measure of water for conducting one complete Wuzu (ablution)
- Lilongwe Islamic Information Bureau will in the month of August meet 32 reverts to Islam at Kamphata.

 **My wife stole money from me. I provide all necessities but she stole the money claiming that she bought things for the house from her money and wants it back. What is the way forward?**


 Relationship between husband and wife in Islam is founded on love and mercy. The spouses should understand each other, be patient with each other and help one another. With this, they can develop a good family. The money is only a tool that we use to cover our needs. You need to sit together and be frank with each other and come with certain agreements. The money for the family or house can be put monthly with your wife to spend for food, bills, etc., according to the needs of your family. With this, she will feel your money is hers and you will know and understand the whole expenses that the family needs. That will help you to resolve your problem. The *Qur'an* and the *Hadith* advised us to be nice with our spouses, honest, sincere and find solutions inside the family by respecting each other and knowing everything about each other with full love and respect.


 **I am a passionate businessman who wants to borrow money for investment in business. Is it permissible to borrow money for investment as I would want you to clarify the principle involved?**


 Usury (*Riba*) is impermissible (*Haraam*). But it is important to define *Riba*, which is the increase in a loan or debt. It does not matter for which purpose one borrows money; for consumption or investment. So, you can borrow money to invest as long as you are strongly intending and able to pay it back. A loan without interest is permissible all the time. But a loan with interest is not. Financing investment from a loan without interest is also permissible. The prohibition is of the interest not of the loan. and purpose of using the money is irrelevant.


 **I have left with no option after failing to conceive to have a child of my own but to resort to invitro fertilization (IVF).**


**Is invitro fertilization allowed if the ovum or semen comes from a donor other than the wife or husband?**

 IVF is permissible in Islam only on condition that both sperm and egg involved in the process originate from a man and a woman who are married to each other. To introduce an egg or sperm from a third person to the equation is akin to sharing the marriage bed with someone else. It is therefore considered no different from adultery in Islam. Since it is undoubtedly reprehensible and utterly sinful, no Muslim should ever entertain such a possibility for conceiving a child. A Muslim should accept what Allah *Ta'ala* has chosen for him or her.

 **While we cannot live without making *Duas* what are the significance and benefits in observing it (*Duas*)?**

 *Dua* is the spiritual weapon of a believer. It is the most special and nearest worship in the sight of Allah. By *Dua* a Muslim seeks victory from Allah, as *Dua* provides a Muslim with factors of true faith and links his heart with the Creator. It imbues his heart with hope and conviction in Allah's power and Might. *Dua* is an integral part of a Muslim's life, especially when he is faced with situations which seem to overwhelm and trap him. *Dua* deters misfortunes and gains Allah's Mercy. People must rely on Allah and leave their affairs in His hands, as Allah honours whom He wills and humiliates whom He wills.

 **How and when should we do *Sadaqah Jarriyah*? Should it be done after our death or while we are living?**

 Capable Muslims are advised to give in charity while they are alive. *Sadaqah Jarriyah* (ongoing charity) is highly recommended as it's reward continues after one's death. Deceased relatives may make an ongoing charity on his behalf. Ongoing charities include charitable works that continue to benefit people such as building schools, hospitals etc. The best time for giving ongoing charity is during one's lifetime.

The Prophet ﷺ said: Whoever among you sees an evil action, let him change it with his hand [by taking action]; and if he cannot, then with his tongue [by speaking out]; and if he cannot, then with his heart [by feeling that it is wrong] and that is the weakest of faith. (Muslim)

**F** Ndikufuna malangizo kuchokera kwa inu. Makono abweretsa zinthu zabwino ndi zoipa zomwe. Ine ndinapeza mufoni ya mayi anga muli zinthunzi zolaula ndipo ndinakhumudwa nazo. Kodi nditani, kapena ndikapeza mpata woigwiranso foniyo ndichotse zinthunzi za zolaulazo?

**Y** Ndizomveka kuti inu munakhumudwa mutaona zinthunzi za zolaula mufoni ya mayi anu. Sitingakupatseni malangizo oti mukaipeza foniyo ulendo wina muchotse zinthunzi za zolaulazo, chifukwa kutero sikuthetsa mchitidwe oipawo. Tinene kuti ngati mufuna kuthetsa mtchitidwe woipawu muyetse kuchita izi: (1) Ngakhale kuti ndikovuta, muyese kulumikizana ndi mayi anuwo za kukhumudwa kwanu, chifukwa kutero mubwera pafupi ndi mayi anuwo ndipo mwina kutheka iwo ndikumvetsa za kukhumudwa kwanu. (2) Gwiritsani ntchito uthenga wa Chisilamu womwe ukukamba za m'mene Msilamu ayenera kukhalira pa umoyo wake wa uzimu ndipo kuti kukonda kuona zinthunzi za zolaula ndi kutsutsana ndi malamulo a Chisilamu. (3) Mutha ngati kulikotheka kupeza anthu ena kuti akuthandizeni koma muyenera kuchita izi mwanzeru ndi cholinga chosawayalutsa mayi anu. Koma kuti tifunsepo kodi mayi anuwo anakupatsani ufulu wogwira ndikutsegula foni yawo kapena munangozitchitira. Pena ndibwino kupereka ulemu posagwiragwira zinthu kapena kanthu kaweniweka pokhapo ngati titaloledwa kutero. Nanga taonani zomwe munaona.

**F** Ndikufuna kulangizidwa moyenera. Ine ndine katswiri wa za chuma ndi malonda ndipo ndimapereka malangizo kwa anthu za njira yoyenera kutenga pa za chuma ndi malonda. Asilamu ndimawalangiza ndikuwaongolera za njira zovomerezeka ndi Chisilamu pomwe anthu ena ndimaona kuti iwo atha kutenga njira ina iliyonse khaya ndiya Haraam chifukwa kuti iwo alibe nazo ntchito zimenezo. Kodi ntchito yangayi ndiyabwino?

**Y** Kuwalangiza Asilamu kutsata njira kapena ndondomeko yovomerezeka pochita malonda ndi kasungidwe ka

ndalama yawo ndi ntchito yabwino yomwe ili yovomerezeka, koma kuti tiyenera kuwalangiza ena omwe sali Asilamu mofanana ndi Asilamu. Msilamu akulamulidwa kuwaongolera anthu ku njira yabwino pa china chilichonse ndipo izi ziyenera kupitanso kwa anthu omwe sali Asilamu. Sizololedwa Msilamu kuwalangiza anthu omwe sali Asilamu kuti azigwiritsa njira yoipa pa china chilichonse chifukwa choti iwo sali Asilamu, monga kuwalimbikitsa kugwiritsa ntchito njira ya katapira pochita malonda ndi kusunga ndalama yawo. Mwachidule ntchito yanu ndiyovomerezeka koma simukulodedwa kuwalimbikitsa anthu onse kugwiritsa ntchito njira zoletsedwa, monga kulandira ndi kupereka chiongola dzanja, kupanga katapira, kuchita malonda oletsedwa monga kugulitsa mowa kapena kugwira ntchito yogulitsa mowa. Inu ngati Msilamu muyenera kukhala ochita zabwino ndikuwafunira anthu ena kukhalanso ochita zabwino Asilamu ndi omwe sali Asilamu.

**F** Timamva kuchokera mu Hadith kuti munthu akamwalira zintchito zake zonse zimaima kupatulako zitatu ndipo chimodzi mwaicho ndi ntchito yabwino yomwe ili yopitilira monga kumanga mzikiti, kumangitsa zitsime, zipatala ndi zina ndipo iyi imatchedwa Sadaqatul Jarriyah. Kodi nthawi yabwino yokhonza Sadaqatul Jarriyah ndi iti?

**Y** v Asilamu onse omwe ali ndi kuthekera akulangizidwa kupereka chaulele kwa osauka akadali moyo. Chomwenso chopereka chopitilira yomwe ndi Sadaqatul Jarriyah ndiyofunika kwambiri kwa Msilamu chifukwa phindu komanso madalitso ake amapitilira iye munthu atamwalira. Chopereka chopitilira ndi monga kumanga ma sukulu, zipatala ndi zina, ndipo nthawi yabwino kukhazikitsa chopereka chopitilira ndi pamene tili moyo. Abale a munthu yemwe wa mwalira atha kukhazikitsa chopereka chopitilira m'malo mwaiye. Khazikitsani lero chopereka chopitilira imfa isanakufikireni kuti chuma chanu chomwe muli nacho chidzakupatseni madalitso ndi mtendere pamene inu muli m'manda.

Mtumiki anati: Mupempheni Mulungu chisomo chake, chifukwa Mulungu amasangalatsidwa ndi kupemphedwa ndipo kupembedza kwabwino ndi kukhala ndi chiyembekezo chabwino. (Tirmizi)

**F:** Kupeza zinthu zofuna moyo wathu wa tsiku ndi tsiku kuli kovutilako chifukwa chakudula ndi kukwera mitengo kwa zinthu zosiyanasiyana. Kodi tingapange bwanji pothana ndi vuto limeneli. Kodi tili oloedwa kugwiritsa ntchito njira zachidule ndi za chinyengo pofuna kuthana ndi vuto limeneli?

**Y:** Msilamu sakuloledwa mu njira ina iliyonse kupeza zinthu zoyendetsera moyo wake pogwiritsa ntchito njira za chinyengo, monga kunama, kuba, kulanda ndi zina. Tiyenera kupeza njira zoyenera ndi zovomerezeka yondetsera zofuna moyo wathu wa tsiku ndi tsiku. Kuchoka apo ife ngati Asilamu tiyenera kuthandizana wina ndi mnzake pochotsana mumavuto a za chuma omwe Asilamu ena angakumane nawo. Malangizo otsogola ndi opambana pa nkhanu ndiko kuchulukitsa kupempha kwa Mulungu komanso kubwerera kwa Iye. Tiyenera kukhala anthu omukumbukira Iye nthawi zonse. Pomaliza boma komanso mabungwe omwe sali a boma ayenera kugwira ntchito yaikulu pothetsa umphawi ndi kusowa zipangizo zofunikira pa umoyo wa anthu.

**F:** Kodi tili oloedwa kutsatira ndale za dziko lathu, pothandizira komanso kulowa kumene ndalezo?

**Y:** Poyamba tinene kuti Msilamu ayenera kukhala munthu ochangamuka pazochitika za dera lomwe iye amakhala, boma lake komanso dziko lonse. Msilamu ayenera kuonetsetsa kuti akuchita zinthu zofuna kuthandiza anthu a dera lake komanso dziko lake. Kusatsatira kapena kusalowa ndale kutha kubweretsa zovuta zambiri monga kusowa anthu owaimilira Asilamu ku nyumba ya malamulo ndi zina. Choncho tili oloedwa kutsatira komanso kulowa ndale za dziko lathu ngati zolinga zathu ndi zabwino. Zolinga za Msilamu nthawi zonse zimayenera kukhala zosatsutsana ndi malamulo a Chisilamu. Poyamba ndife Asilamu kenaka ndife a Malawi choncho tisasiye gawo lina lililonse la zochitika za dziko lathu popanda kukhala nawo, kulowa nawo, kuchita nawo ndi a Malawi ena.

**F:** Ine ndikufuna kuthandiza chipembedzo changa cha Chisilamu. Kodi ndingapange bwanji?

**Y:** Mutha kuthandiza Chisilamu pokhala ndi cholinga choyenera chopanda chinyengo monga pofuna kupindulapo mkati mwakuthandiza kwanu, chifukwa kuti Mulungu amadalitsa cholinga chomwe chili choyera, chomwe chikuchitika chifukwa cha Iye Mulungu ngakhale chili chochepa bwanji. Mutha kuthandiza Chisilamu potsatira njira yoongoka ndikumaitatira. Mutha kuthandiza Chisilamu potsogozza zinthu zochitira ubwino Chisilamu osati zofuna mitima yathu. Mutha kuthandiza Chisilamu potsatira miyoyo ya anthu okhulupilira. Mutha kuthandiza Chisilamu podana ndi ulesi, poti Chisilamu ndi chipembedzo cha kuchita ndipo chimadana ndi ulesi.

**F:** Kodi ndizololedwa kupereka ndalama ya intelesiti yomwe a banki akupatsa ku mzikiti kuti azigwiritsa ntchito zosamalira pa mzikiti?

**Y:** Ayi sizololedwa. Mzikiti ndi chinthu cholemekezeke, malo oyera omupembedzera Mulungu, ndipo zonse zokhuza mzikiti ziyenera kukhala zinthu zoyera. Apa tinene kuti kuyambira ndalama yomwe tikufuna kumangira mzikiti iyenera kuchokera kapena kupezeka mu njira yovomelezeka ndi malamulo a Chisilamu. Choncho kugwiritsa ntchito pa mzikiti ndalama yopezeka kupyolera mu intelesiti ndi zoletsedwa.

**F:** Anthu abwereka zinthu sabweza. Kodi Malangizo anu ndiotani?

**Y:** Mulungu sadzawononga malipiro abwino a munthu yemwe wachita zabwino ndipo zabwino kwa munthu ndiko kuziyandikitsa kwa Mulungu. kuwabwereka amzathu ndi chinthu chabwino. Munthu akabwereka ndipo akulephera kubwenza zomwe anabwereka mwina chifukwa cha mavuto ndi bwino kumupatsa nthawi yokwanira, posanyoza koma kumuchitira chifundo. Munthu yemwe wabwereka kanthu ndikoyenera kwa iye kuonetsetsa kuti wabweza zomwe iye anabwereka.

**Mtumiki ﷺ anati:** Munthu yemwe ali ndi khumbo lofuna kuti zopeza zake zikhale zochuluka komanso kuti moyo wake ukhale wautali ayenera kusunga ubale. (Bukhari ndi Muslim)

**F** Anthu omwe sali Asilamu amafunsa kuti ngati Asilamu amakhulupilira kuti iwo okha ndi omwe adzalowetsedwe ku Jannah, kodi izi zikuthandauza kuti anthu azipembedzo zina adzalowetsedwa ku moto?

**Y** Malinga ndi chiphunzitso cha Chisilamu, Jannah ndi mphoto kapena kuti malipiro omwe munthu adzapeze chifukwa chakukhulupilira za Mulungu m'modzi yekha, za mabukhu opatulika a Mulungu, za angelo ake, atumiki ndi aneneri a Mulungu, ndipo ndichikhulupiliro chimenecho ntchito yabwino iyenera kutsatira. Munthu ngati atakwanitsa zomwe zatchulidwazi chotsatira chake ndi kulandira malipiro a Jannah pa tsiku la Chiweruzo, koma kwa yemwe sakwanitsa, mphoto ndi malipiro amenewa sadzawapeza, ndipo m'malo mwake adzalandira chilango ndipo mwina chilango chake ndi chimene chili mu funsoli lomwe latchula zakulowetsedwa ku moto. Tsono ino ndi nthawi ife Asilamu tizifunse tokha za chikhulupiliro chathu ndi kusiya kuwaweruzana anthu azipembedzo zina. Pomaliza penipeni tinene kuti zomwe Asilamu amakhulupilira zili ndi umboni mu Qur'an pamene Mulungu akunena kuti: Ndithudi chipembedzo chovomerezeka pa maso pa Mulungu ndi Chisilamu. (3:19)

**F** Tiuzeni maduwa omwe tingamapange pofuna kuti tichile pamene tikudwala ku matenda osiyanasiyana?

**Y** Poyamba tinene kuti tiyenera kudziwa kuti Mtumiki Muhammad (Mtendere ndi Madalitso a Mulungu apite kwa iye) anatilangiza ife kufunafuna mankhwala pamene tadwala, chifukwa chakuti Mulungu anaika mankhwala pa matenda ena ali onse. Ichi chikhale chilimbikitso kwa ife pofunafuna mankhwala pamene matenda atipeza mbali ina tikupanga maduwa, kupempha kwa Mulungu kuti atichilitse. Mwamaduwa ena omwe tingamapange ndi monga awa: (1) Allahumma rabba al-nnas adhibi al-ba'sa ishfi anta al-sshafi la shifa'a illa shifa'uka shifa'an la yughadiru saqaman. (2) As'alu Allaha al-azem rabba al-'arshi al-azem an yashfiyane. (3) Audhu bi izzati Allahi wa qudratihi mimma ajidu

wa uhadhiru.

**F** Kodi tingapange bwanji pofuna kupititsa chikondi chathu pa Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) kuposa china chili chonse pa dziko lino?

**Y** Kukhazikika kwa chikondi pa Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) kumalumikizana ndi chikhulupiliro cha munthu. Pamene chikhulupiliro cha munthu chikhala chokhazikika pa chipembedzo ndiye kuti chikondi chake pa Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) chidzakhala chotsogola. Dziwani kuti kumukonda Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) ndi gawo limodzi lakumvera Mulungu komanso ngati njira yoziyandikitsa kwa Mulungu. Kumukonda Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) ndi chilamulo cha Chisilamu. Choncho mutha kupititsa patsogolo chikondi chanu pa Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) pochita, kuzindikira ndi kutsata izi: Dziwani kuti Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) anatumizidwa ndi Mulungu kudzafalitsa uthenga wake wa Mulungu kwa anthu onse. Tiyenera kuzindikira ulemelero womwe Mulungu anamupatsa monga kuti iye Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) ndiwabwino kwa zolengedwa za Mulungu. Tiyenera kukumbukira kuti iye anavutitsidwa kuti Chisilamu chifike kwaife. Tiyenera kutsata chitsanzo cha Maswahabah (Mulungu asangalale nawo onse) omwe ankamukonda Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) kuposa chuma chawo, ana awo, komanso iwo wokha. Pomaliza tiyenera kutsatira Sunnah ya Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) pazochita zathu za moyo wathu watsiku ndi tsiku. Kumukonda Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) ndiko kutsatira zomwe iye anatiphunzitsa mundondomeko yake popanda kupotoza, kuonjezera ndi kuchotsa zina.

Mulungu akulankhula mu Hadith Qudsi: Ine (Mulungu) ndimakhala pafupi ndi malingaliro (maganizo, zolinga) a kapolo wanga pamene iye aganiza za Ine. Ngati iye (kapolo) andikumbikra mumtima, Inenso ndimamukumbukira mu Mtima mwanga. (Muslim)

## **F. Kodi Chisilamu chikutinji pa nkhani za kusunga ndi kusamala ubale?**

**F.** Ndiudindo wa Msilamu aliyense kusunga ubale. Dziwani kuti kupyolera mukusunga ubale kumathandiza kuti anthu mukhale ogwirizana mozochitika za tsiku ndi tsiku monga kuthandizana mu zinthu zosiyanasiyana. Kusunga ubale kumabweretsa madalitso ochuluka. Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) anati: Kwa yemwe akufuna kuti zopeza zake za moyo wake zichulukitsidwe ndipo kuti moyo wake ukhale wautali, asunge ubale. (Bukhari). Apa tikutha kuona kufunika kosunga ubale. Tikamvetsa zimenezi chotsatira ndiko kuzifunsa kuti kodi ndi ndani yemwe amasunga ubale, ndipo funso ili Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) analiyankha motere: Munthu yemwe amasunga ubale mu chifukwa chongofuna kusunga ubale chabe sali wakusunga ubale kwenikweni. Munthu yemwe amasunga ubale ndi yemwe amasunga ubalewo ngakhale ubalewo utasokonezeka pakati pawo (kunena kuti kupitilira kusunga ubale pa mbuyo poti mwadana pa chibale chanu.

**F.** Ngakhale kuti ndine Msilamu, koma sindikudziwa chomwe chinachititsa kuti Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) ndi anthu omwe anamukhulupilira iye asamuke ku Makkah kupita ku Madinah. Mwachidule kodi msamukowo unachitika chifukwa chani?

**F.** Takunyadirani ndithu pafunso lanu labwino. Chidwi chanu chatipatsa chilimbikitso pa ntchito yathu yolembe uthenga wa Mulungu. Msilamu azidziwa zinthu za muchipembedzo chake ndipo njira imodzi yoziwira ndiko kufunsa mafunso. Msamuko wa Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) ndi anthu ena omwe anali okhulupilira za uneneri wake, sudangochitika wamba popanda chifukwa ayi. Padalidi chifukwa ndipo ndi Mulungu yemwe anamulamula Mtumiki kuti asamuke. Izi zidachitika pamene anthu osakhulupilira adalimbikitsa

zakumuvutitsa Mtumiki ndi anthu omutsatira iye. Zitafika povuta Mulungu adawalamula kuti asamuke ndi cholinga choti apite ku dera komwe akathe kumupembedza Mulungu. Mulungu anasankha kuti Mtumiki asamukire ku Madina ndipo Mtumiki anaona kutulo akusamukira ku Madinah. Choncho mwachidule msamuko wa Mtumiki ndi anthu omutsatira iye kuchoka ku Makkah kupita ku Madinah unadza chifukwa chakukula kuvutitsidwa kwa iye Mtumiki ndi anthu omutsatire iye.

## **F. vvvvzana ndi anthu ena?**

**F.** Chisilamu chinaika umoyo wa Msilamu kukhala umoyo wapakatikati. Umoyo wa iye ngati munthu pa yekha komanso moyo wolumikizana ndi anthu ena. Chisilamu chimakhulupilira za umoyo wa munthu pa yekha ndipo kuti iye ngati munthu ali ndi zokayankha kwa Mulungu pa yekha. Komanso mbali ina Chisilamu chimalimbikitsa kukhala ndi udindo wowayang'anira anthu ena powachitira zabwino, kuwathandiza, kukhala munthu wobweretsa zabwino pakati pa anthu. Choncho Msilamu ndi munthu iye pa yekha komanso ayenera kulumikizana ndi abale komanso anthu ena kwina kulikonse komwe akukhala.

**F.** Ine ndikufuna kudziwa kuti kodi malire a munthu wa mkazi kudziwa za ndondomeko za chuma pa nyumba akuthera pati, poti pena sindimamva nazo bwino mamuna wanga akamandibisila zinthu zokhuza chuma pa nyumba?

**F.** Chisilamu chinakhazikitsa lamulo kuti mamuna ayenera kumuyang'anira mkazi wake moyenera malinga ndi momwe iye angathere, ndipo Chisilamu sichikumukakamiza mkazi kuziyang'anira iye mwini ngakhale iye mkazi atakhala wolemera, kupatulako ngati iye mwa iye yekha atafuna kutero pokhala ndi chifundo ndi mamuna wake. Ngati mkazi ali pa ntchito, sizololedwa mamuna kutenga gawo lina lililonse la malipiro a mkazi wake kupatulako ngati iye mwini atafuna kupereka.

Mtumiki ﷺ anati: Jibreel (Alayhis-Salaam) anapitilira kundilangiza mobwelezabweleza za kukhala ndi anthu oyandikana nawo bwino, moti ndikayembekezera kuti adzamupanga kukhala m'modzi mwa anthu woti nkutenga gawo la chuma chako cha masiye. (Muslim)



### **What are the acts that can be done to benefit a dead person more specially for children for their dead parents?**



The Prophet ﷺ said: *When a person dies, all his deeds come to an end except three: ongoing charity, beneficial knowledge (which he has left behind) or a righteous child who will pray for him.* (Tirmizi) The most important thing that will benefit the deceased is to strive to pray for him/her and ask for forgiveness and mercy for him, and for Paradise and salvation from the Fire, and other good and beautiful *Duas* (supplications). Another thing that may reach the deceased is *Sadaqah* (charity) given on his behalf. Another thing that may benefit the deceased is to fulfil their *Nadr* (vow). Another thing that may benefit the deceased is if his relative devotes a share to him of a sacrifice he offers. We read in a number of traditions that the Prophet ﷺ told the children whose parents had passed away to give charities or perform pilgrimages on their behalf.



### **A Christian wants to know why is the Qur'an Superior to other Speeches of Allah?**



The *Qur'an* is the last of the Revealed Scriptures. It clearly teaches that all the previous scriptures have been revealed by Allah to Prophets (*Alayhimus-Salaam*) though they were not preserved intact over time. Only the Noble *Qur'an* has been protected from addition, deletion, or interpolation. (2) Allah *Ta'ala* in the Noble *Qur'an* clearly states that all the previous scriptures were revealed provisionary for the benefit of a particular people of a particular period. But the Noble *Qur'an* is the Final Testament revealed for the whole humanity, until the Day of Judgment. For this reason, all the teachings contained in the former scriptures which were meant to be of lasting value and importance are included in the *Qur'an*. (3) The Prophet Muhammad ﷺ was the final Messenger from Allah to mankind and he brought the Final Revelation from Allah to man. Therefore, the Scripture containing this Revelation is the Last of the Sacred Scriptures.



### **What is the age limit for a minor when considering sharing of inheritance? Who is allowed to take custody of inheritance on behalf of a minor - the mother or the elder ones?**



Guardianship for the property of a minor is a responsibility that the guardian should take great care of and fear Allah greatly

for. A minor shares inheritance from the time of being in the womb of his or her mother. The guardian for the property or money of a minor is first the minor's father. If the minor's father is not available, then his father's father becomes the guardian. A guardian may also be the appointee of the father in the latter's last will. A property and money guardian can be the minor's mother or any other female or male. All guardians on property and money are subject to limitations in the use of the minor's property and money to the minor's benefit.



### **What is the ruling, if a customer bought goods from a supplier and later finds another supplier with a similar product at a lower price. Can the customer ask for a refund or return the goods?**



If there was no defect in the product, the customer does not have the right to demand a refund from the supplier. The supplier may grant the refund as a kind gesture from his side. He is not obliged to cancel the transaction and grant the refund if there was no defect in the product he had sold to the customer.



### **Some people lose patience when faced with hardships and end up killing themselves. What is the ruling on committing suicide in the case of severe depression?**



Suicide is a major sin, and the one who does that is faced with a warning of eternity in the Fire of Hell, where Allah will punish him with the means that he used to commit suicide. The believer has to be patient and to seek the help of Allah and understand that no matter what hardship befalls him in this world, no matter how severe it is, the punishment of Hereafter is worse than it. A Muslim should ponder and realise that he is not the only one in this world who is affected by calamity and hardship.



### **My father doesn't pray anymore. I have talked to him and yields nothing. What can I do according to Shariah?**



Save no efforts to help your father offer prayers through good and proper ways. Make *Dua* for him. Advise him wisely and kindly in appropriate times. You may give him some books that speak about *Salaah*. Keep good relations with him hoping that will change his lifestyle. Make *Dua* for his guidance and wellbeing.



**What is the first step in converting a Christian to Islam and what is the easiest thing I can say or teach to invite them to Islam without offending them?**



Our job is to convey the message of Islam beautifully and clearly. It is Allah *Ta'ala* who guides whomsoever He wills. We should not say that we are 'converting' someone. People convert themselves. It is a kind of *Tawbah* (repentance) and *Qubul* (acceptance) for them. They are returning to Allah and accepting the true faith. In order to explain the message of Islam to them, the first step is to emphasize on *Tawhid*, the belief in the Oneness of Allah. It should be emphasized to them that we in Islam hold Jesus (Esa) (*Alayhis-Salaam*) in great esteem and honour. But at the same time, we must say that he was a human being, not God or the son of God. Calling non-Muslim to Islam can't be achieved through talk about Islam only. There must be a practical model that should be offered by the one who calls others to Islam. In today's world, Islam is not in need for orators who can captivate the audience with their resounding words. Rather Islam is in a real need for those who really practice its teachings and try their best, while being guided by their good example, to call non-Muslims to Islam.



**I want to know if it is allowed to tattoo our bodies?**



Islam denounces excesses in beautifying oneself when it alters the physical features that Allah *Ta'ala* created him with. Tattooing is one of those excess. The Prophet ﷺ *cursed the tattooer and the tattooed* (Muslim). Tattooing permanently disfigures the body parts with coloured pigment and repulsive designs. You have to keep in mind the fact that body piercing, tattooing, branding, etc. all fall in the category of unnecessary interference, alteration and mutilation of Allah's creation. Therefore, no Muslim, who is conscious of his religion, should ever contemplate such activities.



**Who bears the consequences of mixing between men and women?**



Mixing between men and women has bad consequences and obvious evil effects on both men and women, including the following: (1) *Haraam* looking. (2) Mixing may lead to a man being alone with a non-*Mahram* woman. (3) Another of its evil consequences is when a man becomes infatuated with a woman, or vice versa, which is due to mixing and prolonged interaction. etc. Muslims are enjoined to adhere to the limits set by Allah *Ta'ala*, and not to transgress.



**What sort of deeds should a person do so that he will be regarded as adhering to the *Sunnah*?**



First, the *Sunnah* of the Prophet ﷺ is the ship of salvation and the haven of safety. When evil and corruption become widespread and innovation prevails, the reward for the one who adheres to the *Sunnah* will be greater. Adhering to the *Sunnah* means several things: (1) Doing obligatory duties and avoiding *Haraam* things. (2) Avoiding innovations in actions and beliefs. (3) Striving to do *Sunnah* and *Mustahab* (recommended) deeds. (4) Calling people to goodness etc.



**What can one do when being accused of slander and *Fitnah*, when there is no truth in the matter?**



The Prophet ﷺ said: *How wonderful is the affair of the believer, for it is all good....* (Muslim) This indicates that believer's affair are all good because he/she alternates between gratitude and patience, and there is reward in both. So you have to be patient and seek rewards with Allah *Ta'ala* and remember that this is one of the means by which Allah *Ta'ala* expiates your sins. You have the right to defend yourself and establish your innocence of whatever you are accused of. You have to avoid situations and places that may cause doubts and suspicion, because that person may take them as a means to confirm his suspicion.

The Prophet ﷺ said: Do not be jealous of each other, do not boycott each other, do not hate each other, do not contrive against each other. Be all of you brothers to each other, O servants of Allah. (Muslim)

# Should Muslims Vote In Malawi's 2019 Elections?

## Path of Democracy

Malawi will walk into the path and basis of democracy come 2019 by conducting tripartite elections. What is Islam's philosophy in the context of fairness, honest, respect, and flexibility leading to credible and decisive elections?

Principally, fairness is the central character of democratic electoral system. Not limited to that it include various operations, procedures such as registration, sensitizing, announcing, and ensuring respect of voter's choice.

## Taking Part in Election

Progressively, registration for Malawi's 2019 tripartite election opened doors. Voters registration is the genesis of election and has to be meticulous. As citizens we ought to register and vote in order to contribute to political progress of our country. Election is about deciding our destiny. This cannot happen unless we register and finally vote.

## Witnesses in Justice

Allah Ta'ala speaks in the Noble *Qur'an*: *O you who believe, be persistently standing firm of Allah as witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just for that is nearer to righteousness.* (5:8)

## Citizens Involvement

Islam consider citizens involvement in political affairs as significant. Some political duties are not merely privileges. They become religious duties in order to apply the rule of enjoining of right and forbidding of wrong such as corruption, homosexuality, *Riba* (interest) abortion and many more others.

## Islam's Great Emphasis

In this regard Islam gives great emphasis on the ethical and moral aspect of political process. Therefore citizens involvement in political affairs should not be for fulfilling personal interest or preference, but to get the pleasure

of Allah Ta'ala.

Thus, those involved in electoral process are bound to follow ethical and spiritual principles such as justice, trustworthiness, and respect for all. They must uphold justice and freedom not merely as observance of the law but as spiritual responsibility to Allah Ta'ala.

## Why Participation in Election

Every Muslim's duty entails struggling for positive social change. If we pay taxes then we are required to strive toward the establishment of policies that will allocate our tax money to purposes consistent with human values.

## Vote is Our Voice

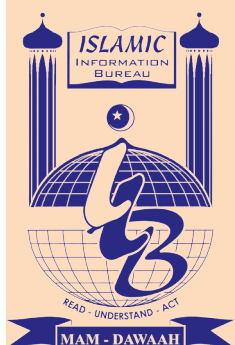
It is imperative for Muslims to articulate concerns that will engender an Islamic voice that is respected and understood by the public. We can achieve this by voting politicians with democratic values with no hidden agenda to enslave and persecute some citizens. Our voice is kept in our vote.

## Fulfilling Responsibility

Political participation is a way to fulfill one's responsibility to society. Taking part in the political system varies, from voting in elections, to holding a position as a legislator to being a head of state. So, in the 2019 Malawi tripartite election who are we? Are we watching from the terraces. Are we actively participating in order to decide our leaders? As citizens we ought to take part in deciding the destiny of our nation.

## Balance in Life

Islam is unique religion where the life of this world gets its proper share of importance. It is neither belittled nor denied nor is it accorded all the significance to the exclusion of the Hereafter. The importance of this world is superbly described by the *Quranic* supplication: *O our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire.* (2:201). This *Ayah* exquisitely describes the balance in life. Balance it by voting wisely.



## Dzutsani Sunnah Ya Mtumiki Muhammad ﷺ Gwiritsani ntchito "Mudd Imodzi" popanga Wuzu

Mutha kukalandira Mudd ku Islamic Information Bureau  
Limbe, Balaka ndi Lilongwe

Tengani Nyuziyi pokalandira Mudd. Musadule Gawoli:

